



METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

MARYLAND.

Williamsport, September 21, 1833.

The merlin cannot ever soar on high,
Nor greedy greyhound still pursue the chase;
The tender lark will find a time to fly,
And fearful hare to run a quiet race.

Brother Harrod,—With pleasure we have heard those who walk about Zion, marking her bulwarks, and considering her palaces, proclaim from her battlements her beauty and the number of her towers, whilst we who guard the outposts have silently watched, waiting for morning, hearing the voice of the daughters of Zion crying watchman, watchman, what of the night? We have raised our weeping eyes, and discovering in the east the dawning day, would now speak comfortably to Jerusalem and say,—All's well, all's well.

The Williamsport circuit is pleasantly situated, stretching itself on either bank of the Potomac, from Harper's Ferry to the mountains at Clear Spring, in Maryland; then from the river, spreading out over the "Rich Valley," it extends to Winchester in Virginia.

It has been one year and nine days since this circuit was organized by the Methodist Protestants. At present it numbers three hundred members of this communion, and viewed as a body, they are a credit to themselves, and an honor to the cause. Being Reformers in principle, they are also a spiritual people, who maintain their ministers and live in peace. Thus circumstanced, our prospect is fair. Our prayer-meetings are regularly held; lively in their character, and beneficial in their effect, for saints are edified, and sinners are born again. *The classes are prospering under the auspice of attentive leaders* and a good God; whilst as ministers, we have the pleasure of announcing the incomparable blessings of the gospel of Christ, to congregations large, growing, and attentive. Our Camp-meeting which was held August the 22d, on the land of brother Light, gave, we believe, general satisfaction. There were thirty tents, large and well arranged. We had no guards but good order. Our ministerial force consisted of brothers Mewherter, Wilson, Mason and Light, unstationed; and brothers J. S. Reese, and F. Stier, W. Kesley, R. Boyd, and H. Doyle, itinerants; and Dr. Tilden, Missionary. The subjects discussed were judiciously selected,—delivered in love,—applied by the Holy Ghost, and proved a savor of life unto life to many. Sinners were convicted, mourners comforted, and believers blessed. This we ascribe only to the infinite mercy of God in Christ Jesus. The best evidence we can give our distant friends of our prosperity is an assurance that we have received within the last month, *forty probationers*.

With our brethren generally, we have our difficulties, within and without; we are misrep-

resented, and deprived of the use of God's sanctuary; but through grace we endure, as seeing the invisible, believing that all things work together for good. Brother Pool having recovered his health, we intend prosecuting with diligence our labor of love, knowing that he that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Yours, &c. JOSIAH VARDEN.
Assistant Williamsport circuit.

For the Methodist Protestant.

NORFOLK.

East River, Matthews Co. Sept. 18, 1833.

Dear Brother,—I avail myself of the necessity, to write this letter, (which otherwise I might not have done so soon,) to inform you, that through the kindness and love of God, our Saviour, and the steady labours of our pious colleague, Bro. Samuel W. Norment, we have made some small advance in the good cause of reform, yet it is indeed but small in comparison with other circuits and sections of our infant church! We began the year with only one meeting-house, or church building to worship in—and but one *regular class*! We have now four church buildings with as many classes—and have a paper with some signatures to it of considerable weight towards building another church for our use, in King and Queen County, with a fragment of a class already established there. The churches and their classes already alluded to, are Bethesda and Hopewell, in Matthews County—Fields and Salem, in Gloucester County. At this latter place we have had some eight or ten converts this year, with some few converts and accessions at some of the other churches! *et alibi!* and as peace and love remain with us, we still look for better times.

You will bear in mind Bro. Harrod, that we have had *steady opposition* from some of the Episcopal Methodists! but such opposition, though they in some degree retard our advancement or growth of numbers, I regard not at all, in any other way, than the pity I feel for such mistaken people, as lose sight of gospel charity, through the blinding influence of sectarian bigotry; and having no camp-meeting in our Circuit this year, we have lost some of our labourers at home, to help those circuits as Hampton, Northumberland, &c. But several that have joined us from the Episcopal Methodists, and the world, are of the first order of members, and we have encouraging prospects of a goodly number more, before the conference year closes; we ask your prayers in our behalf, and those of our entire church also; as I have great confidence in humble fervent prayer, and know that God is a present help, in every time of need, to all those who put *their trust in him*. I should entertain the hope of a more lively and rapid growth of our church in this circuit, if I could prevail upon the community around us and our own members, to cultivate a spirit of

reading—but it is astonishing how small the number is that take any pleasure in books, or newspapers of any kind, I expect the old side have less patronage from Matthews for their Christian Advocate, (to which I myself subscribe) than from the same number anywhere else in the United States. I cannot account for this indifference to all literature, that reigns amongst (nearly) all classes of our community. But I am not entirely devoid of all hope that our great and good God will cure this evil along with others, in his own good time and manner, ere long.

And now my Brother, as I have no desire to boast of our labours or their success, but give all the glory to God our Father, through Jesus Christ our Lord and Redeemer, and this by the aid of his own blessed Spirit for our well-being so far—neither finding any pleasure in prolixity! I conclude with every good wish and prayer for you and yours, for the enlargement of our Zion, as well as the Lord's entire Zion on earth!—Subscribing myself as heretofore, your friend, servant, fellow labourer, and brother in Christ Jesus and his holy Gospel,

MILES KING.

P. S. As I like to benefit the bodies as well as souls of men when in my power, tell me if I ever made any communication for the paper on that subject—particularly in regard to a Pivot Wind Mill* now in operation before me, of small stature and price, or cost, but profitable! And really useful and possible to almost every family in the county—not costing much above \$150.

* We have no recollection of receiving any thing from Bro. K. on this subject, but will insert a description, if forwarded, with pleasure.

For the Methodist Protestant.

CANADA.

Sherrington Circuit, Sept. 21, 1833.

Dear Brother,—I take up my pen to give you some information of the work of God in these Northern regions, although I cannot give you the account of a great ingathering to the church, yet the cause has kept going forward,—a few have been brought to know the Lord, and united with us, and our congregation has kept on the increase. One great hindrance to the revival of the work of God, has been the deep poverty and distress that has been felt in Canada, especially in this part of the country, all being nearly a new settled country, and the crops in a great measure failing last year—such a year of distress has not been felt for some years past.—But yet amidst all the distress, the good Lord has been with us and comforted us in all tribulation—our societies have kept united and steadily going forward in peace and harmony.

We held a Camp-meeting at Henriessburgh, which commenced Sept. 5, and three following days, which was crowned with the presence of God in a most powerful manner. Our congre-

gation was small, owing to the lateness of the season, the public being busily engaged with the hay and harvest. On Sunday the congregation was large, but never was there at any camp-meeting a more serious and attentive audience—the power of God seemed to rest upon the whole assembly, saint and sinner—indeed the testimony of many that have attended many camp-meetings never witnessed such a well behaved assembly before; but the best of all, the Lord crowned the word delivered by his servants with his special blessing in the awakening and conversion of sinners, many found peace with God and returned home praising the Lord for what he had done for them—others returned groaning for deliverance, and the Lord not only made bare his arm in the conversion of sinners, but likewise in the cleansing of believers. Six found the inestimable blessing of a clean heart, and others were thirsting for it. The first prayer meeting we had after preaching, a poor old French woman that had been brought up in the church of Rome, found peace with God.—The preachers present where our worthy President, Nathaniel Gage, Brothers Willcox, Stone, Peglar, (who has left the Wesleyan Missionary Connection, and united with us this summer, and who intends to give himself entirely up to the work,) and myself—the preaching was good and powerful. On Saturday afternoon, about two or three hours were taken up in the temperance cause, when a sermon on the subject of Temperance, and was followed by a powerful appeal by bro. Stone, and at the close 48 persons came forward and signed the pledge. On Sunday morning the Love-feast commenced, when many glorious testimonies was born of the power of God to save, and at the Lord's table all denominations came forward and partook of symbols of dying love of our Lord and Saviour. On Monday morning at 6 o'clock, a farewell sermon was delivered by Bro. Willcox, which had a powerful effect, when prayer meeting commenced until 9 o'clock, when all formed into a line two and two, and marched round the camp ground singing the farewell Hymn, when the parting hand was given among many tears, when all the preachers set off to the Camp-meeting in Beekmantown Circuit—but yet the congregation unwilling to part, many being in deep distress of soul, I gave out that all who wanted salvation to retire to the prayer tent, when it was soon full. The brethren again united in prayer, and the power of God again came down; two young women that had been in deep distress ever since Friday, found peace, and other three found the blessing of a full salvation. We continued on until one o'clock, when we again parted—the brethren being all worn out—all returned home praising the Lord for his goodness. Many went to the camp-meeting in Beekmantown, and bless the Lord, many found peace there, (of which camp-meeting I expect Bro. Stone, or some other will give you some account.) The flame is now kindled, and I hope will continue to burn.

Yesterday I attended my first appointment since our camp-meeting, down the English River at Bro. Cowan Shanty's—in the middle of the sermon, one woman began to cry aloud for mercy, and in a moment fell prostrate with her face on the floor, another dropt upon her knees in the same distress—I immediately left preaching, for my voice could not be heard; when we engaged in prayer, and the Lord in mercy blessed them with salvation—we had not prayed long before a third dropt and cried aloud and soon a fourth, and bless the Lord all four

found peace. 1 English, 2 Irish, and 1 French woman. The French woman has been seeking salvation many months; she left the Roman church; she could find no peace there; and she said she might go to Hell for the Roman Priest, for he never once looked after them. After she found peace, I asked her if she loved the Lord. O yes said she, I love him with my whole heart. I then asked her what she loved the Lord for; she said because he loved me, and pardoned my sins. Such language needs no comment, had we a minister that could preach in French, I believe much good would be done among the French. Our prospects are good and encouraging—reform is gaining ground fast in Canada. May the Great Head of the Church pour out his Holy Spirit more abundantly, till all the earth is filled with the glory of God, is the sincere prayer of your unworthy brother in Christ,

THOMAS STERRICKER,
Superintendent.

NORTH CAROLINA.

September 23, 1833.

Dear Brother Harrod,—I am just from a tour in the upper circuit of our conference.—The first Camp-meeting I attended was held at Chesnut Ridge meeting house, a new place taken in by the Methodist Protestants a year ago: tenting on the ground was a new thing to most of them; there were not a great many tents, say thirty, with large and attentive congregations. And it is believed that on one occasion, *one hundred truly penitent sinners* came to the altar soliciting the prayers of the saints for the mercies of Christ.—There were converted at the lowest calculation, thirty souls. Fifty-seven members have joined us since the place was taken in.

The next Camp-meeting I attended was in Guilford circuit, Sandy Ridge meeting house. About eighty or ninety tents, two hundred and fifty-three wagons and carriages and their inmates, together with comers and goers, amounted, it was thought, to eight thousand souls.—Not a man attempted to disturb us. Much heartfelt joy was experienced by Christians of various denominations; though some of the most prominent of the old side seemed not to wish us God speed, and would not commune with us. They are somewhat jealous of this young child, and I understand are trying to take its life; but the mother is all vigilance, and Herod will be much perplexed. The meeting resulted in the conversion of one hundred and four souls. Before I left the ground about forty joined our fellowship at this meeting.—Thirty-two adults came forward at once for baptism. It used to be a quaker country, but you see they are giving up some of their prejudices. The old side are more and more hardened against us in that country; and just before I arrived in that neighborhood where the above last named Camp-meeting was held, hurled a tremendous bull at us as a people or church. The presiding elder you must know, appears to be a man of great address—reads the Bible almost entirely on his knees: the sanctity of his appearance imposing: indeed, it would seem a breach of charity to suspect him of any unchristian design. But in the denunciation above alluded to, he surely could not have been guided by that meekness and those bowels of mercies which the Bible would teach an unprejudiced man, though he should read it only on his feet alone. The case was this:—At a Camp-meeting near Sandy Ridge, he (the presiding elder) put

forward a Mr. Moman (stationed I think this year in Salisbury,) he being then and there in the sacred stand, did utter and pronounce the following anathema.—*They are a people who have sat amongst us for thirty years (some of them) in our class-meetings, and now have left us; and it is now like death to them to shut a class door: they are no more than worldlings. The world has gone after them, and they have no part in the kingdom of heaven.*"

Oh Bigotry! thou deformed spawn of some volcanic rock—thou hast no head; thou canst not think: thou hast no soul—thou canst not reason.

WILLIS HARRIS,
President N. C.

For the Methodist Protestant,

Chatham County, September 16, 1833.

Dear Brother Harrod,—Our two Camp-meetings at Chesnut Ridge and Shilow are now over, and I have neglected my duty by not giving you information concerning them sooner; but if we have been neglectful in times past, this is no reason why we should always be so. Our first Camp-meeting commenced on Friday night, the 16th of August, and ended on Wednesday the 21st. Our friends had a goodly number of good tents: the congregation large and respectable: our ministers came up to the help of the Lord against the mighty, and preached in the demonstration and power of the spirit. The Lord was powerfully present to wound and to heal: many were cut to the heart, and cried what they must do to be saved. About twenty we supposed, were converted; and about twelve gave in their names for membership.

Our second commenced on Friday night, the 23d of August, and ended Tuesday the 27th. We had of those that dwelt in tents here: our congregations were large and very attentive. Our brethren from Granville and Guilford came up to help us; and blessed be the name of God! our labours were not in vain in the Lord. There were a great many mourners: something near a dozen gave their names for membership. This meeting-house is situated on a high hill, and a few years ago looked like a wilderness, but now it looks like the vineyard of the Lord: yea, the wilderness and the solitary place have been made glad. We have three more Camp-meetings appointed for Orange circuit; the first at Tabernacle, in Guilford county; the second at Lind Leys, in Chatham; the third at Salem, in Orange county, Hawriver. The first to commence on the 28th of September; the second to commence on the 4th day of October; the third to commence on the 11th of October.

We will try to let you know something of the success we meet with at these meetings.—We are all in peace here as far as I know; and resolve to be so, being pretty well satisfied with our constitution and discipline, believing it to be the best in the world.

ALSON GRAY, Sup't.

We call the attention of our readers to the article below, from a late Christian Advocate, particularly to the phraseology. "*Radicalism is not to be found in all our borders.*"

By this we are to understand that Methodist Protestantism is not found there. But we copy the article to shew the vulgarity of the writer—and also to shew that where Methodist Protestants are not found, some of the preachers of the M. E. Church make their boast in terms as vul-

gar as reprehensible. We are disposed to believe, that the article never passed the inspection of Mr. Durbin. Having always understood that he was a mild and amiable man, and of course opposed to sarcastic and vulgar terms. We know these have been familiar with a certain *****—but he has returned to the shades of private, after vapouring his short time in public life—and now, *perhaps* regrets his former indulgence in opprobrious epithets against his equals, and also his superiors in many respects. Time, we are glad to perceive, has a mellowing influence on some. Would that it had a like influence on all.

Who this John V. Rigden is, we know not, but he has immortalized himself on the scroll of names which will be handed down as "bringing a railing accusation" against those who are his betters. We say with Paul, "Note that man, and have no fellowship with him," until he repent, by confessing, and forsaking his disposition to libelous terms and phrases. Will the Editors, will the readers of the Christian Advocate approve such low and vulgar inuendoes? We think not.

Augusta Circuit, B. C. Sept. 13, 1833.

Our first quarterly meeting, and our camp-meeting resulted in the conversion of about fifty souls, the most of whom were added to the Church. We have an encouraging state of feeling among our members at almost every appointment. Radicalism is not to be found in our borders; heterodox sentiments are extremely rare, and we have general peace. O Lord, send more abundant prosperity! Brethren, pray for us.

Yours, &c. JOHN V. RIDGEN.

We should like to know how much of the "state of good feeling" results from the report that "Radicalism is not found in" their "borders?"

CAUTION TO YOUNG MEN.

Are you solicited to visit the theatre? Think before you go, how many young men there first entered on that downward road, which conducted to the loss of estate, and health, and character, and usefulness, and soul; and which has broken many a father's and mother's heart. And if you will go, before you enter, cast your eye over the door, and there read in letters of fire, "This house is the way to hell, going down to the chambers of death."

Are you solicited to go to the tavern, and join in the jovial song, and partake of the circulating glass? Think before you go, that there is the place where men at first become tipplers, then swearers, then drunkards, then unkind husbands and cruel fathers, then beggars, then madmen, then corpses. And as to the fate of the soul, that God has decided: "No drunkard shall have any inheritance in the kingdom of heaven."

Business, amusements, company, a general relish of life, and a confused hope of mercy in God, or of future amendment, keep the soul tolerably quiet here; but how dreadfully amazing is it to think of its being consigned to a state of eternal reprobation, without one single object to divert its attention from its own frightful nakedness!

ECCLESIASTICAL.

For the Methodist Protestant.

OBEDIENCE AND ACCOUNTABILITY.

"Obey them, who have the rule over you (your guides) and submit yourselves, for they watch for your souls, as they, that must give an account, that they may do it with joy and not with grief, for that is unprofitable for you. Hebrews 13, 17."

The text supposes, that the rulers, or guides, do what they ought to do; instruct, command—lead, and watch. Otherwise, the account to be given would be unprofitable for themselves. The members of churches, are here distinguished from the rulers of churches. Church rulers or guides, are to be obeyed, and submitted to—obey and submit yourselves. Those, who are selected, or appointed to administer church discipline, ought to have powers of office, not common to themselves and those who have no such office. What are those powers? To say the least; are they not in some respects like those of justices of the peace, in civil governments? Should not church rulers have power, to keep, or to command the peace; to enforce rules, and to preserve order? An office ought to protect an officer; and an officer who cannot preserve himself from contempt, cannot preserve his office. Church government, like all other government, ought to have executive authority. Disobedience may prevent, or obstruct the course of justice, and throw things into a state of confusion. A ruler may neglect his duty, or he may violate law in doing it; but then, it is he, he alone, who is accountable, not the church, nor any one, not in office: those are only accountable for disobedience, for not submitting themselves. Justice can never be administered by passion and prejudice; but passion and prejudice, are almost sure to gain an ascendancy, when many disobey, or refuse to submit themselves to those who have the rule. Anarchy in churches, and disorders in church courts, mostly originate in a want of submission to church rulers. Suspicion and jealousy that rulers will act wrong, may be carried so far as to prevent them from acting at all, and so all government may be suspended. But they who have the rule, must rule in court, and not suffer themselves or the court, or the law, to be overruled by irresponsible persons. Church members, as such have no right to rule. All ruling power is in virtue of office; and all rulers in order to become accountable, must have power to do wrong confided to them. Men are not accountable for acts which they are hindered from doing, or are compelled to do. In every government, power enough must be placed in the hands of rulers to enable them to act as the duty of their office requires.

But the rulers or guides of churches, are accountable officers. To whom then are they accountable? To the Lord Jesus Christ, they are certainly accountable. But are they not accountable to the church also? Yes to the church also. But this is controverted ground. Methodist Episcopalians, it is well known, hold those, who have the rule over the church, to be above all accountability to the church—a little of this heaven is in our church also. The love of power, or ambition, is the fault and corruption of human nature; and the very pinnacle of ambition in this world is, to be above responsibility to those whom we govern. Let church rulers come to be unbelievers in future rewards and punishments; while they know, that upon their own principles, they have nothing to loose, or

to suffer from their church in this world, in the exercise of power; and what principle remains to restrain them. Experience proves that under temptation, or propensity to do wrong, fear of consequences is generally the last check, and when that is gone, all is gone. It may not be said that no man ever did, or ever can overcome in such a kind of naked struggle (if it may be so called) but all must know how the force of propensity increases, as the fear of detection and punishment diminishes.

We hold church rulers to be accountable to Christ as head of the church—to their brethren; to the church itself for their conduct—and to history, for their future character. Accountability to Christ, implies all the rest; it is the genus, which includes the species. The future rewards of the scriptures, are never wholly seppable from present ones. The truth of the future is often argued from the present. Although we must all appear before the judgment seat of Christ to give an account for the deeds done in the body; yet we are never wholly free from the pleasures of virtue, and the pains of vice throughout our present life. Here, then are two great principles of church government. Obedience and submission in the ruled; and accountability in the rulers. But these may be so modified as to give rise to a great variety of forms. Now it is evident, that if no confidence is placed in church rulers, or if no power is confided to them, there can be no obedience. Behold the common error of churches which adopt democratic principles, or universal equality.—Equality in the movements of government is as impossible, as in the movements of nature.—When a ruler is made and vested with ruling power, he ceases to be equal with those whom he is appointed to rule over. Error here seems to proceed from a want of regard to time. No time is given for rulers to act, and jealousy of power takes up the time of obedience. In this respect, the agreement between civil and religious anarchy is striking. The plans of one day are distrusted and destroyed the next; and a new ruler becomes a new subject for suspicion.—Hence it is that Anarchy drives men to seek repose in divine right as its only remedy. Whole churches seldom fall into universal disorder at once. Offences at first are commonly individual, or from small beginnings. The ministers of discipline are accountable to the whole or its representatives, or its functionaries, for the manner in which they discipline the offending part. Plain as this view is, it is not to be overlooked that as a subject becomes complex, circumstances must be accommodated to it. Where those who might compose a church living in one place, so circumstanced as not to admit of intercourse with any church or minister would they not have a right to unite, to choose their ruler—to obey him; and if he neglected, or violated his duty to dismiss him, and choose another? When however, churches might increase, this kind of congregational independence might not prove to be the most excellent way, if indeed, it should remain practical. Many counsellors might be required to ensure safety. But in all cases of change, or of increase of members, the accountability should be kept in view, and indirect or more complex processes, are only to be preferred to immediate and direct ones, as they may be found to be better suited to secure the ends of justice.

Anarchy then, is to be prevented by obedience and submission to rulers. Tyranny by accountability to the churches. Passion and party feeling, are always hasty—they drive things to

extremes. Duty and justice require time and patience. Church rulers cannot always avoid making themselves enemies. Much wisdom and experience are often needed to preserve the unity of the spirit in the bonds of peace; and conferences, conventions, or councils may be required as a last resort.

Whatever may be thought of the supposed case of an individual church, it is well known, that whenever churches have become numerous, they have united in some way to give the greater effect of discipline, and to ensure greater common success. The independent churches themselves, although they admit of no control from other churches, yet they give and receive counsel, which is in effect equal to authority; for Christians will not long hold fellowship with those who will neither agree among themselves, nor take counsel.

But are unstationed preachers (so called) to be excluded from all part in the rule of the church? Are the reasons of those, who think they ought to be excluded sufficient to justify the measure? One argument bearing upon the case, seems to have been little attended to. In civil governments all agree that executive authority seldom or ever succeeds well, in any hands, that no community can obey two or more masters, and that by increasing co-ordinate executive officers, their individual responsibility must be diminished. In the most democratic forms of government, the necessity of one president at a time is yielded to. Now if there is, and ought to be, but one ruler, for one church at the same time, all others, whether stationed or unstationed, must be excluded. The only question, then is, why may not an unstationed preacher be eligible to the appointment without changing his relation, and his name of office? It may still be argued, that if accountability to the church is a necessary condition, a condition of accountability must be attended to. A stationed preacher is in a responsible condition. He depends upon his ministry for his support and his character. Not so the unstationed preacher. The knowledge, the ability, and the integrity of the latter, in comparison of the former are not to be questioned; but still the responsibility of stationed preachers is necessarily the greater.—First, then, ruling power ought not to be divided. There should be but one ruler at a time for one station, circuit or church, and every station, circuit or church should have one ruler.

Second, As it is desirable within reasonable bounds, to increase responsibility; it is a good general rule, when rules ought to become general, that the rulers should be selected from among those who give their whole time to the ministry. But all is not effected, as some supposes by a nominal exclusion from office. The fact is well attested, that churches are sometimes governed by those who are not recognized as rulers. To be without office, is not always synonymous to being without influence over those who have office. Were unstationed preachers selected as rulers, and made duly responsible for their official acts, we should feel no scriptural or conscientious scruples in obeying and submitting ourselves; and we see no reason why they may not rule when rulers are needed.

The founder of Methodism, and Methodism in so far as it is identified with his ministerial principles and practices, may be regarded as one person, or body; the disposition, or constitution remaining unchanged. The whole is bottomed upon the accountability of the itinerant minis-

try to Christ, to the exclusion of the church.—Now is there not cause to fear that Protestant Methodism in this country will take on the disposition, the constitution, and the character of disobedience to church rulers or in effect, will not be ruled? That there is such a germ, or such a seed sown, is but too evident. Whenever, the crisis has tested the strength of church rulers, has it not failed? And if it fails not in any instance will it not be, because it has not been tried. Let the unstationed preachers understand us distinctly. It is our opinion that if they become church rulers, or pastors, or bishops, the lot can only fall upon one at a time, in the same place, to the exclusion of the itinerant preachers, and the rest of themselves also; and that on whomsoever the lot may fall he must be the responsible person. The steward of the discipline is to be identified, and not be an undefined partnership. When the call is made—give an account of thy stewardship, it must be by name; and if found wanting, to the same name it must be said, thou mayest be no longer steward. Churches are losers, by a partnership of rulers, as responsibility is thus lost. When there are more preachers than churches all cannot be rulers. Other churches make rulers no faster than they are wanted; and in general they do not aim to make more preachers than rulers. Not so with us, we increase our preachers indefinitely. There are but two modes, by which all preachers can become rulers. 1. by making as many churches as there are preachers. 2, or by reducing the number of the preachers to that of the churches. To divide the office can only end in disappointment and confusion.

Jealousy of power may be a virtue, or it may be a vice; when it tends to produce anarchy, it is a vice, and a vice in many respects very pernicious. Men do not respect those whom they refuse to obey, and there is but one step to contempt; but these feelings do not confine themselves to mere matters of government, the whole of the ministerial character is generally involved. Devotional feelings and fellowship cannot be sustained but the confusion and evil work stop not here, the tree which bears such fruit will be judged to be an evil tree indeed.

Ruling power is the main spring of all government. The controversy among churches has not been, whether such a spring were necessary; but where it should be placed. If we will not have it in a universal bishop, nor in diocesan bishops; can we dispense with it, in the pastors of churches? Until the beginning of the present century, the power to try and expel members in the M. E. Church, was wholly in the itinerant preachers. A call for a committee of the members of the church was then yielded to; but no body thought of leaving the power in their hands, and making them accountable to the church for its exercise. It is however now apparent, that the cause of liberty would have been more benefitted by the latter course than by the former. In their zeal for equality men are apt to forget how power in the hands of rulers may become a terror to evil doers, and consequent praise to them that do well; where there is no fear of office there is no fear of officers. Church rulers who are not feared are seldom loved. Let these officers be crowned only, with the thorny cares of government, and the scene of "Hail, king of the Jews!" may be acted over again. The show and name of power without the substance is always treated with ridicule. Nature and simplicity, those favorite epithets so often applied to governments, have

little or no application to the subject. Society is not natural; but artificial, and conventional. Anarchy and tyranny, both are very simple.—They take the short way, and make short work. Art is indirect, what it gains in power or force, it loses in time. The lever and the pulley are not so simple, nor so quick, as the naked hands. What operation is more simple than, I will and you shall; and what operation is more tyrannical? The human passions are human nature, but they are to be governed, and are the hindrances of government. No simple and direct means have ever yet been found out to conquer anarchy, but absolute power. Obedience to church rulers, is indeed in one sense very simple, and in its operations seems very natural.—But it is not the dictate of the human passions. Its origin is in heaven, it is one of the good and perfect gifts of inspiration which comes down from above from the Father of lights. Behold the simplicity of revelation, not of nature;—wisdom from above, not of passion. "Obey them that have the rule over you, and submit yourselves"—for they must give account. Behold the only cure and preventive, anarchy and despotism! What would all the rules in the world avail without these? Equal and exact justice may be attainable; but equality between the ruler and those who are ruled, is impossible.—Let then this phantom be no longer pursued. The glory and praise of churches are not merely individual. The family, the school, the company, the society, the church, the city, or the nation whose ruler is shamed and dishonored, gains no glory nor praise. In all organized, healthy, national bodies, the responsibility is as it were, equal to the power; equilibrium is thus preserved, not by debility. In a new church like ours, which has to contend for the accountability of church rulers to the churches, against a numerous, well disciplined, and powerful body; more power might safely be given to rulers, than is actually in the rulers of the irresponsible party. The controversy never ought to have been conceived to be between power and no power. Comparisons about degrees of power is not to the purpose. The question should be, do we give power over the church, which is not answerable to the church? If all our rulers are made accountable for the exercise of all their power; the amount of it may be regulated by the demands for it. It may often happen in new places, that a minister may have nearly all the knowledge and experience, like a father in the family; in such cases were he without the power to act as a father, and trust to the ignorant and inexperienced, all might be lost. Are not things of this kind matters of history. If the Methodist Protestant Church has only anarchy to oppose to the irresponsibility of itinerant preachers, the result can be easily and certainly foreseen. Fate itself is not more certain the fall of anarchy before absolute power. How can that maintain itself against potent opposition, which is destined to fall to pieces under its own action? Our rules and rulers cannot save us from anarchy; but our obedience and submission to them. It is by more discipline rather than by less, that we can maintain a stand in favour of our principles. If the young children will not be governed, what can be expected when they grow older; when the disposition has grown into a habit? Every example, must count for one. How many have already occurred in our short history! How many churches have passed the crisis; and how many yet remain to be tried! Let the character of anarchists be, but once fixed upon us, and we can rise no

more. Men will not run the risk of a repetition. Who wants or wishes, the revival of the revolutionary party, in the kingdoms that became the victim of its anarchy. If ever the bad name comes, it must come to us all. The world will not be at the pains (why should it) to judge between us. Never perhaps have a people had more at stake. Anarchy! shall this most fatal of all diseases become epidemic, among a people just struggling for a responsible ministry?—If it be yet in our power to prevent it, soon it may be forever too late. Save us brethren, O! save us from the irredeemable and eternal curse of anarchy. You can only do so by obeying accountable guides. Rise, then, unite, and resolve, as one man, to place sufficient power in the hands of your rulers to govern; and let the conviction sink deep in every heart, that no evil can befall us, or prove more ruinous to our character than disobedience and insubordination.—In great attempts, it is glorious even to fall. Should we fall united, fall while we are demonstrating the practical union of obedience and accountability, shall not our fall be the rising; the triumph of liberty? Let the story of our defeat be told, let it be known that we yielded only to force, and fell through no fault of our own, and posterity must admire and applaud—and while they do so, will they not imitate? The crisis is come, the choice is ours. Let us decide now—we will be heroes, and leave it to Him who disposes of the lots, whether we shall be martyrs, or conquerors, He will dispose, as shall most subserve the greater good.

SENEX.

For the Methodist Protestant.

Dear Brother Harrod,—I this moment rise on a sick bed to which I have been confined for some time, to call on Peter (a correspondent of yours, who, in the 37th No. of Vol 3. of our paper, takes notice of a string of resolutions, which he attributes to the members of the quarterly conference of Guilford circuit,) to discharge these Guilford brethren from the imputation of being the authors of said resolutions. I state this knowingly and emphatically, *they are not the authors*; nor are they in the remotest sense the abettors or approvers of them.

I have just returned from a tour which I took amongst them at the very time these resolutions were circulating amongst them for their consideration and adoption:—I conversed freely with them on these very subjects, and found not a man, no not one, either lay, stationed or unstationed, who could be carried one inch in the way those resolutions seem to point. They all seem perfectly content with, and heartily approve of, the present constitutional regulations under which they are going on so resistlessly, and gloriously. The old ministerial brethren who have been made the pack-horses of complaint in regard to junior ministers having the superintendency, declare that the arrangement of our last annual conference in this matter, made under circumstances that then existed, (viz: want of old men who would devote the whole of their time to travel and preach,) are such as meet their entire concurrence; and they told me that they would, God willing, attend our next annual conference, in order to give (by their votes) the untruth of any rumor borne in any way to their part, of any "jealousy" and "discontent," in regard to the arrangement said to be complained of. Indeed, within the bounds of the N. C. conference, I believe there are only five who ever complained.

Some of these it is believed, had their eye on Congregationalism, and made this the "entering wedge;" the others acted (it is charitable to presume) without having given the subject a proper investigation as relates to the duties and privileges of Superintendents amongst us. I am happy also to think that there cannot be ten persons in our fellowship in N. C. who are in any wise favorable to any of the resolutions on which "Peter" has bestowed some brief attention.

As, however, they might be well intended, and as we dearly love some of the brethren who aided in bringing them to light, (to languish and die,) we levy it a tax on poor human nature, and would fain discharge them from all further responsibilities in regard to them.

There are some members of the quarterly conference from whence said resolutions sprang who cannot be held responsible. They were introduced, I am informed, on Saturday, and owing to the sunlight which shone upon the subject, by some who then were upon the floor, their passage was stopped; but the authors, knowing that Rome was not built in a day, renewed their efforts on the following Monday, at an especial call of the quarterly meeting conference, (I suppose for this very purpose,) under more favorable circumstances, some of the Saturday's members being called to attend to indispensable duties of their profession,—thus leaving the burden of opposition on the shoulders of a young man who has charge of Roanoke circuit, who at last, finding that he was in the minority, washed his hands in innocence by leaving the house, (I am told.)

From what I know and learn of these matters, I congratulate my good friend "Peter" in the almost certain prospect that he will realize his hope in regard to our next annual conference; and that by firm and Christian demeanor we shall be able to wipe off much of the odium which ought not to have been attached to us as a conference.

It is true, however, our last conference did pass a resolution which is doubtless unconstitutional; but it was done out of profound respect to the mover, in whom they suspected nothing like a design to bring to naught our itineracy: some of those who voted for it on these grounds have expressed with hearty penitence their error. I say, according to Christ's own doctrine, they shall be forgiven.

Yours, &c. WILLIS HARRIS.

For the Methodist Protestant.

Mr. Editor,—As your correspondents are numerous, and many of them having high claims to first rate intelligence, you will oblige me by the admission in your columns of the following queries, which are respectfully proposed in view of soliciting such reflections from your writers as they believe are best calculated to subserve the interests of our Church.

1. Have we a bond of union throughout our Church and its Annual Conference? If so, what is it?

2. If according to the liberties taken with the Constitution, in making such laws as the *peculiarities of the conferences may be supposed to require*, be carried out, we should like to be informed how a *bond of union* can be established and perpetuated?

3. It is further asked if a bond of union cannot be established, on what reasonable ground can we predicate a hope that our church can be perpetuated as a unit?

4. Could not a bond of union, if properly formed, be rendered available to the successful prosecution of missionary efforts on a broad scale, and can our missionary operations be conducted without some such bond of union?

5. If we have not such a bond of union, is it not proper for your correspondents to begin to make such suggestions as shall propose a definite and simple one?

An American Methodist.



BALTIMORE:

FRIDAY, OCTOBER 11, 1833.

"Reform is going down"—"There will not be such a church or people known as Methodist Protestants in 3 years"—"They are coming to nothing," &c. &c. These are the prophecies of the itinerant preachers of the Methodist Episcopal Church, and those of their immediate satellites. We are afraid more falsehoods in the way of prophecy have been uttered by these than they have yet been pardoned for by the Judge of all the earth.

A private letter from the Book Agent's Son reports the heart cheering fact, that the Ohio Conference of the Methodist Protestant Church, now numbers about *ten thousand four hundred members*. What will those false prophets now say? Will the public believe their representations hereafter? Let us pray that these false prophets may repent and be forgiven!

Let all our friends and brethren every where take courage—and in the strength of God go forward—trusting that He who has been "with us" may continue "with us," and multiply us in graces and in numbers.

All doubt of our success is now removed forever.—Now let us covenant anew with God and with each other, to be more holy and more active than heretofore. O that our ministers may all be filled with heavenly love, and be baptized with the Holy Ghost, and all the members be *living members*, whilst all dead weights shall be laid aside.

The extension of religious influence over the community must ever be a subject of deep interest to every good patriot, as well as to all true Christians. There is no condition of society but what the gospel essentially improves. This is the fact in regard to its external influence, and much more so where its transforming power in the heart and the character is felt and seen. Poor and tasteless indeed are those pleasures or amusements, so called, which have no congeniality with the spirit of religion; which, so far from being admitted or justified by it, are in direct opposition to its mandates, and under its sentence of displeasure; such pleasures as the card table—the horse race—or even the fashionable assembly. These scenes may be annihilated by the gospel, but they can never be improved by it, because they are wholly unsusceptible of any affinity with evangelical thought or affection.

Very different is the case, however, with circumstances which Christianity recognises as lawful in themselves, because of their connexion with the pursuits or relations of man as a human being. Hence every enterprise of agricultural or mechanical genius and industry, every intellectual or purely moral scheme, with which the present generation is busied, is perceived evidently to derive a sublimity of character and equally a stimulus to

action and success, from any connexion they have with the principles of Christianity, whether as professedly acknowledging in their very design its excellence and authority, or as being in the hands or under the discreet supervision of its lovers and its friends. This remark is true of all social life. Society is sanctioned as well as sanctified by the grace of God, and it is thus dear and pleasant because it is thus holy and heavenly.

Now no one who lays any claim whatever to accuracy of sentiment upon the subject will question the justness of these remarks, and yet how few act as if they really believed them. Surely then the great reason why the gospel is not more successful is, that men do not yield a hearty assent to its doctrines. The unconverted attend on its ministry, and hear the awful denunciations which the Son of God has pronounced upon sinners, and yet go on as unconcerned as they had been listening to the idle speculations of men, whilst they profess to believe what they have heard, and declare that they expect to be judged accordingly. And how much better is it with the majority of the Christian world, of those too who are estimated as evangelical in sentiment and experience?—We say a majority, but might we not have said a much greater proportion of the professedly evangelical part of the Christian church. Are two fifths of the Methodists living and acting as if they really believed the gospel in its revelation of either duties or privileges? That they should be holy in heart and life, is their doctrine.—They subscribe to it as such, and inculcate it as a glorious and distinguishing truth of Christianity; and such certainly it is. It involves a most sacred duty or requisition, and equally proffers the purest and most glorious privilege.

But O ye Methodists, multiplied and multiplying still as ye are, over this land by thousands and thousands, how many of you now are witnesses of sanctification, of perfect love, and shew that you are daily walking with God. Ye may be teachers in the espousal of distinguishing doctrines, as symbols of faith, but nothing is availing before God but truth in the inward parts; and we are confident that the principal obstruction to the sweeping progress of the gospel is, that its professed believers and friends, in the first place, do not cordially assent and yield to its unquestionable exhibitions of duties and privileges, and secondly, that the thousands who attend upon the preached word—with even avowed respect for its doctrines—do not credit what they hear, and give themselves no concern to understand what is implied in faith.

Now this is an awful state of things; for if we do not believe, and that too with hearts unto righteousness, we cannot be saved. These thoughts we should pursue, but time will not permit. We conclude with urging upon brethren the consistency of valuing such gracious blessings, and of cultivating all the extraordinary as well as the ordinary means of grace, by which they may themselves become more holy and useful, and by which others, yea thousands, yet unborn to God, may, peradventure by their example and assistance, be waked up to a saving sense of the great realities of religion. Our brethren, ministers and people, are hereby informed that an occasion of extraordinary effort in the cause of God, will be afforded them at Georgetown, in the charge of Bro. Stockton, to commence on Friday the 11th of Oct. and that they are affectionately invited to attend it, both for personal and mutual benefit.

✠Subscribers in Nova Scotia, are informed that they are after this date, required to pay their postage to the Post Master on the lines, or their papers cannot be forwarded. The publisher has paid for several numbers—which is charged to their account.

The greatest want of all, is a want of the sense of our wants. This is the root of infidelity.

We have acknowledged our obligations on a former occasion to the "Churchman." We herewith present an extract from the editorial article of the last number of that valuable paper.

Shall Protestant Episcopalians, who have generally heretofore been so tenacious of congregational establishment, and the settlement of ministers for life, or during good behaviour, now speak out on the subject of mission and missionary labours, and shall not Methodist Protestants feel keenly rebuked when they perceive themselves rivalled by Protestant Episcopalians. We hope our readers will give the following extracts an attentive perusal—and that will induce renewed effort on our part, as a people, to greater exertion in the cause of itinerant or missionary labour.

THE PULPIT, THE SCHOOL, AND THE PRESS, are the three great engines by which in the present state of society Christianity is to be spread. When we give the Pulpit the precedence, we intend to embrace it in its two-fold influence, missionary and parochial. The missionary spirit has ever been the life of the Church. *Go ye and preach the Gospel* was enjoined by our Lord as a paramount duty, and was thus identified with the very essence of our faith, and rendered thereby an inherent and permanently operative cause of its diffusion. But in avoiding Scylla, let us not fall into Charybdis. The missionary spirit, it should be remembered, is an integral part of the Christian, and much more of the ministerial character. Nor do we only demand evidence of its existence in the Church by the voluntary consecration of many of her sons exclusively to missionary labors in distant lands. We assert that the missionary spirit should animate all, and that without this feature even the settled ministry will be shorn of its glory. The settled minister himself ought to be the missionary of his neighborhood. He should aim at the conversion of all as well as at the edification of some. While the minister, therefore, seeks to adorn his flock with spiritual graces, let him at the same time proclaim to all within the reach of his influence, the fundamental duties of repentance and conversion. Thus actuated, aiming at the moral regeneration of those without as well as at the edification of those within, the minister of CHRIST carries in his own bosom, and therefore communicates to others the missionary spirit, and very naturally creates a sympathy for moral destitution abroad by awakening attention to moral destitution at home. *Without this spirit the ministry of Christ sinks the better half of his office.* By having his attention diverted from the wickedness and misery of those whom he should endeavor to save, he never can rightly appreciate the spiritual worth of those whom he endeavors to preserve. Thus the ambassador of CHRIST loses his efficiency: he becomes nothing more than the parson (parochianus) of his charge, and the parish church dwindles down to a mere spiritual refectory.

THE SCHOOL offers another and most encouraging field of Christian labor, but a field in which as yet nothing has been done; comparatively, that is, to what may be done. The very first demand in Christian education is a Christian literature, and yet, although we are more than eighteen hundred years advanced in the Christian era, not a language in Christendom is possessed of a pure Christian literature. The Eng-

lish comes the nearest to it; and of the English classics, Dr. Johnson probably stands as high as any in the scale of Christian excellence. And yet even in the writings of this celebrated moralist how studied an avoidance is there of an exhibition of every doctrine, and an appeal to every motive distinctively Christian? The truth is that education, to be in any distinctive sense Christian, or rather evangelical, for Christian indeed it is as distinguished from what is Pagan or Mahometan, must begin anew, and from new principles. Like the Pulpit, too, the School presents itself under a two-fold aspect in reference to its secular and spiritual influence. Secular instruction cannot with safety be intrusted to secular hands—if we may thus use the work secular in contradistinction, not to what is clerical, but to what is Christian. But inasmuch as there are more pressing and more strictly religious calls to which the clergy are bound to respond, it had better, except in peculiar cases, be left to laymen, with the security, however, of Christian character, and a belief in the Christian revelation, without which an inlet is opened for the insidious infusion into the youthful mind of infidel corruptions. But with regard to spiritual instruction and moral discipline the case is different. Who can exercise a greater, more direct and efficient influence in behalf of the gospel than the spiritual pastor of a youthful flock? What station is there which more demands or is more capable of bringing into play the varied influences of pure character, great experience, and apt talents? The minister of a juvenile congregation preaches to communities; each member of his charge being destined to become the centre of a community of his own. He not only sows the seed, but he has a fair chance to cultivate and rear the plant. He can form habits as well as inculcate principles.

But the Press! who can calculate the effects of its multifarious agency? Who can tell the "progeny of life" to which it is hourly giving birth? Who can look at its various ramifications from the penny magazine to the dignified quarterly, from the ubiquitous tract to the unportable folio, and with a power less than omniscient estimate its influence in all its bearings, collateral and remote, in all its results, beneficial and injurious? Its tendency has been, in a great measure, and will continue to be in a much greater measure, to take to itself and turn into new channels much of the influence which was once the peculiar prerogative either of the Pulpit or the School. But the mention of the Press is fitter for the beginning of an article than the end of it.

Mr. Editor,—I herewith send you an article written by one of our brethren on the subject of Ordination, in reply to a minister of the Methodist Episcopal church; published in the "Mutual Rights and Christian Intelligence," for 1130. The paper is so very clear and conclusive, that I think it merits a place in the Methodist Protestant. By giving it an insertion you will oblige a SUBSCRIBER.

Sir,—That you have acquired some celebrity among your brethren, in the art of assailing private character, and that for your "unchristian railing and violence," is a well known fact. But that you should attempt still further notoriety, by attacking the validity of reform ordination, must have been quite beyond the calcula-

tion of your warmest admirers. Our surprise at your writing upon a subject, which evidently you did not understand, was only exceeded by clearly discovering that you did not even understand yourself.

In the first paragraph and fourth sentence of your communication, you advance a doctrine, which completely overturns all your subsequent remarks. You say, "nor do I dispute the right of each and every sect to solemnly set apart their own ministry to office, in that way and manner they may think proper." That the reformers have done this, you cannot, you dare not deny. Yea, you admit this very thing in another part of your paper. "The 'convention,' or 'a large and respectable meeting' of some dozen or twenty schismatics, decreed that those ministers should be received with all their official powers." Now, sir, it is perfectly immaterial, whether the convention was composed of some dozen, or twenty, or even a hundred members, since it is clear they have done the very thing, which you admit they have the very thing, which you admit they have a right to do: i. e. to set apart their own ministers, in their own way. Never did a man prove more conclusively the very thing which he was endeavouring to disprove, than you have done in this case; which will be still more evident, by throwing your propositions into a logical form.

Prop. 1. Each and every sect has an undisputed right to set apart their ministry to office, in the way and manner they may deem proper.

Prop. 2. But the Associated Methodist churches, as a sect, have set apart their ministry in the way and manner they judged proper.

Ergo. The ministry of the Associated Methodist churches are properly set apart, i. e. properly ordained. That the conclusion is a legitimate deduction from the premises, no one can pretend to deny. The misfortune, however, of the "radicals," or "schismatics," or whatever other opprobrious epithet you may please to give the reformers, seems to consist in this, they have not received their ministry in the way and manner that "S." judges best; although "S." allows them the right to judge for themselves. Yea, and admits they have done so. Judging from its contents, the proper title of the paper under review would be 'S. versus S.' S. the 1st evidently has the advantage of S. the 2d, in the argument, as shall appear more clearly in the sequel.

Let it be remembered that "S." the 1st, contends that each and every sect can set apart its ministry in the way and manner they may deem best; and as such is their right, they can have them ordained by imposition of hands or not, and the imposition can be done by their own sect, or by that of any other, just as they may judge best. But no, says "S." the 2nd, this cannot be admitted; for this very admission proves the validity of reform ordination, a thing which you know I will oppose with my last breath. The ordination which the reformers received from the Methodist Episcopal church is not valid—"Nor will any one sect ordain ministers for another, or suffer another to do it for them." In this last sentence you advance not so much your own opinion as the opinion of others, and that too in regard to practices which are subjects of history. Is it then, a matter of fact, supported by the testimony of history, "that one sect will not ordain ministers for another, or suffer another to do it for them?"

Did Mr. Mr. Wesley ordain ministers for the

American Methodists, as a member and presbyter of the Church of England, or as a member and presbyter of the Methodist Episcopal Church? If you say as a member and presbyter of the Methodist Episcopal Church, then according to your doctrine, contained in another part of your paper, where you say, "well, then, how can he carry into another church powers which he could not carry with him out of the church which conferred them on him," Mr. Wesley lost his official standing, and could not therefore ordain, only as a layman. This inference is still further confirmed, by what you say in regard to the official property which the church has in its ordination. "Those official powers are the property of the church for whose use they were conferred; and were lent on certain stipulated terms, which terms could only be performed within the church to which the property belongs." Mr. Wesley, therefore, according to your doctrine, could, as an elder of the Church of England, only perform his official functions within the Church of England; and the moment he went out of the bounds of that church, he was no more than a layman. If, therefore, he ordained ministers for the Methodist Episcopal Church, as a member of that church, according to your doctrine, he did it as a layman. But we all know that Mr. Wesley claimed the right of ordination for your own church, by virtue of his office, as an elder of the Church of England. This you cannot deny. What then becomes of your assertion, "that one sect will not ordain ministers for another, or suffer another to do it for them." Here is a matter of fact, of history, and that too which lies at the foundation of your own order, in direct opposition to your assertion. But this is not all. Mr. Otterbine, a member of another sect, assisted in the ordination of Mr. Asbury, a member of your own church. If he had no authority to act in his official capacity, out of the bounds of his own church, why did Mr. Asbury procure his assistance? We have selected these cases because they are immediately connected with the history of your own church, with which, it is to be presumed, you are acquainted. Other instances might be produced if it were deemed necessary.

But to set your doctrine in bold relief. You say, "if a minister expatriate, he thereby dissolves the compact in virtue of which he received and held his official functions, and of course those functions cease." Again, as above quoted, "those official powers are the property of the church for whose use they are conferred; and were lent on certain stipulated terms, which terms could only be performed within the church to which the property belongs." It appears that this unintelligible jargon, of "compacts," of "stipulated terms," of contracts, &c. have become the order of the day with Episcopal Methodist; and no doubt will be handed down to posterity, as another instance of the folly of men in power, who endeavor to destroy the rights of the people, by their fooleries. It is not our purpose to examine into the correctness of your fancies, any further than to point out a few of those consequences which flow from your doctrines. If your doctrine be true, that a minister can only perform his official functions in the church where he received them; and that, when he expatriates, he loses his official functions, then it follows as a necessary consequence, that all the Protestant ordinations in Christendom are spurious and invalid. Luther, Zuingli, Melancthon, Calvin, and all the worthies of the reformation, had received their

ordination in the Roman Catholic Church, or from men who had been expelled from that church, or had expatriated that church.—Of course their official functions ceased. Their ordination was no longer valid. They could not exercise their functions any longer than they remained in the Catholic Church. The ordinations being invalid and spurious, in the commencement, they must remain equally so until this day. Your doctrine not only destroys the validity of all the Protestant ordination on the continent of Europe, but it likewise involves the British divines in the same dilemma. They are the regular successors of those who expatriated from the Roman communion. Your doctrine deprives them of their official standing. A bishop is no more a bishop, an elder no more an elder. It is a church of laymen. But these same men, without any further authority than that which they derived from their ordinations in the Roman Catholic Church, assumed the right of ordaining others. Their successors did the same thing until the time of Mr. Wesley; who received his ordination after the same spurious manner. For no length of time can make that right, which was wrong in the commencement. But here is a case, a plain case, about which there can be no dispute. Mr. Wesley was ordained in the Church of England. His "official powers were the property of the church for whose use they were conferred; and were lent upon certain stipulated terms, which terms could only be performed within the church to which the property belongs." And yet Mr. Wesley, although according to your doctrine, he had received a spurious ordination in his own church, undertook to ordain ministers by virtue of his spurious ordination, for another and distinct church. This property, bad as it was, which he received from the English Church, and which belonged to said church, he, with sacrilegious hands, transfers, or rather attempts to transfer, to the Methodist Episcopal Church! By your doctrine, however, he could not do this. Mr. Wesley could no more carry the property of the Church of England, into the Methodist Episcopal Church, than "one family can vote the property of another into their own hands." So that, in truth and in fact, if this doctrine be true, there is no ordination in the Methodist Episcopal church. "The want of a regular ordination of their own must subject their" divinely authorised ruling clergymen, "to some serious difficulties and dangers. The laws of most, if not all the states in the Union, require ministers to be regularly ordained, and continue in the regular and lawful possession of those orders, in order to solemnize the marriage contract. An unlawful procedure in this case, will subject them to heavy penalties, (which is the more to be pitied, as their fortunes are small and salaries trifling) besides exposing the innocent parties married by them to the disagreeable reflection of having been married by an improper person. The case of baptism also will be attended with difficulty. The authority to baptize was given by our Lord only to his ministers; and the common if not universal usage of Christians confine the ministration of this ordinance, to regularly ordained ministers. Now if a man should administer this ordinance, after he has lost his ministerial functions," (or who had never been regularly ordained,) "it would be very natural for the subject, on learning this fact, to be dissatisfied in his mind to think he had been baptized by an improper person." Now sir, I leave you with these disagreeable reflections; and whilst you are tormented with

the stings of conscience, for having illegally performed this ceremony of baptism, and the rite of matrimony, I will inform you, that the heavy penalties annexed to the latter, need not be much dreaded since there is no ecclesiastical court established in this country, to enquire into the validity and regularity of your or any other ordination.

The ministers of the Associated Methodist Churches, who were ordained by the ministers of the Methodist Episcopal Church, are precisely in the same situation with Luther, and Zuingli, and Melancthon, and Cranmer, and a host of ancient reformers; and with such company they are satisfied, though they should be vilified by Mr. "S."

Again, you say, "that Mr. Wesley was a regular minister before he was made the apostle of the Methodists, is a cause of gratulation; because as the Church of England claims a regular succession in the ministry from the apostles down; then, so far as this succession is necessary to the validity of ordination we have it." Now, sir, the regular succession of which you boast, this same Mr. Wesley says, "I know to be a fable which no man ever did or can prove."

Speaking of the ordination of reformers, you say, "and they pretend to take with them, in humble dependence on us what they have otherwise called a spurious ordination." What ordination have the reformers taken with them? Deacon and Elder,—and you represent the great body of reformers as calling this ordination spurious. Sir, where have they done this? When and where have the great body of reformers represented Elder or Presbyterian ordination, in the Methodist Episcopal Church, as invalid? In what book is it written? Tell us the chapter and page. As to episcopacy, that is another matter. The reformers have not taken that with them; and if you have a spurious episcopacy among you, it is your own fault, and not that of the reformers. You say, they have called that which they have taken with them spurious. Sir, I again demand the proof. I flatly deny it; I deny it in part, and in whole. It is a slander. It is of a piece with many other false and disgraceful tales, circulated to the injury of reformers. The author of such vileness should be held up to public execration; and if your church has the most distant regard to consistency, she must, unless you shew signs of repentance, deal with you for slander and falsehood. If you were inconsiderately drawn into the assertion, without reflecting on the consequences, the only reparation which you can make an injured people, is a public recantation.

Yours, &c. AMICUS.

One great mistake of life is looking to the clouds for happiness, instead of looking beyond them. The moment I forget God, or cease adverting to his presence, I forget myself.

OBITUARY.

For the Methodist Protestant.

"Precious in the sight of the Lord are the death of the saints."

Mr. Editor,—This conveys to you and the readers of your excellent paper a brief account of the life and death of MARTHA ANN SMITH, wife of Charles C. Smith.—She was the daughter of Jesse and Phoebe Daniel, and was born and raised in Chatham county, within one mile of Haywood. She embraced religion in early life; and when about 17 years of age moved into

Orange county, about five miles west of Hillsborough, where she married, and lived to enjoy her family about two years, and died the 28th of January, 1833, being about twenty years and eight months old. This saint of Jesus Christ was very upright in her life, and was as a city set upon a hill, which cannot be hid. She was much respected as a companion, a neighbour, and a christian, and a friend by all who knew her. She was the second person that attached herself to the Methodist Protestant church at Ridge meeting-house, with one other female, and now, in the space of twelve months, our membership has increased to fifty-six. She could not tarry long with us in this wilderness of temptation, sorrow and death; but she had the pleasure to see a glorious revival of religion break out, and a number of her friends happily converted, to unite with her in the church; and in about five months the messenger death came to unlock her clay tenement and let her happy soul loose, to be borne by angels to the realms of immortal glory. A few minutes before she departed, her countenance appeared very serene: she asked her friends to raise her up, that she might take one more view of this poor world: she then declared that she was ready to go; and after she exhorted her friends to meet her in heaven, she called her husband to her bedside, and with all the tenderness of a dear dying wife, entreated him to prepare to meet her where death can ne'er approach: and then, with a heavenly smile on her countenance, gave up her happy spirit. Her body is mingling with its mother dust; while, no doubt, her soul is mingling with angels and all the happy spirits around the throne of God above.

I now will give her husband's words in writing to one of the members of the church. "Martha Ann Smith fought a good fight; kept the faith; finished her course; departed this life January 28, 1833. She being dead, yet speaketh: blessed are the dead that die in the Lord; yea, saith the Spirit, for they shall rest from their labours, and their works follow them: for there the wicked cease from troubling, and there the weary are at rest. Lord, let me die the death of the righteous. So her soul is in heaven, her body sleeps till the morning of the resurrection; then shall she awake from her tomb, and sing, O death! where is thy sting? O grave! where is thy victory? When soul and body shall re-unite and ascend to heaven, to reign with God forever and ever. So come Lord Jesus." Amen. ALSON GRAY, Sup't. Chatham, N. Carolina, September 16, 1833.

BUSINESS DEPARTMENT.

Remittances on account of Third Volume.

William Knox, Elijah Brown, A. Sutherland, William Crawford, Jr. Jasper Hicks, Andrew Wygart, James Essender. By A. G. Brewer, for P. Ogletree, for "1832 and 1833," John Philips, for "1832 and 1833." John Kennard, Sr. William Wentz, Jacob Heald.

Receipts for Books—gratefully recorded.

Isaac Webster,	\$10
L. D. Johnson,	10
Eli Henkle,	5
Alexander Albright,	50
N. Gage, per Thomas Sterrick,	20
R. Blount,	20
John Philips,	35

Letters Received.

L. D. Johnson, John Harrod, Thomas H. Stockton, Philip Ensminger, Josiah Yarden, Alson Gray, "John of Roanoke," Miles King, John G. Wilson, Alexander Albright, Willis Harris, Thomas Sterrick, James Sharp, A. G. Brewer, R. Blount, G. Lattimer & Co. T. T. Ash, W. Wentz, J. F. Speight, E. B. Dare, W. L. Chappell.

BOOK AGENT'S OFFICE OF THE M. P. CHURCH,
Baltimore, September 13, 1833.

The Book Agent gives this public notice, that all orders received for Books in quantity from this date, on purchase at 6 months, will be promptly executed, and an allowance made of 33½ per cent. from the retail prices of those on the following list, which are marked thus (*)

Those books which have not the above mark, will be charged at the prices stated in the following list. Those who reside more than 500 miles from the place of purchase, may make their notes at 7 months.

The Church derives a revenue from all the following books sold by our ministers and members.

Revised List of Books and prices.

The following Works are offered for sale, by

JOHN J. HARROD,

BOOK AGENT OF THE METHODIST P. CHURCH.

	per doz.	Retail.
Discipline M. P. Church, containing Constitution and Declaration of Rights,	\$3 25	37½*
Hymn Book M. P. Church, plain, sheep,	4 00	50 *
Do. do. do. gilt and colored, sheep	5 00	62½*
Do. do. do. gilt, morocco,	6 00	75 *
Do. do. do. calf, gilt,	8 00	1 00 *
Do. do. do. do. super extra,	13 00	1 50 *
Do. do. do. morocco do.	13 00	1 50 *
Do. do. do. plain, calf,	5 00	69½*
Do. do. do. morocco, strap gilt,	10 00	1 25 *
Shinn on the plan of Salvation,	14 00	1 50 *
Hunter's Sacred Biography, 3 vols.	42 00	4 50 *
Mosheim, Coote and Gleig's Church History, from the earliest period to 1826, 2 vols. 8 vo.	48 00	5 00 *
Brown's Philosophy of the Human Mind,	36 00	3 50
Pocket Testaments, sheep, gilt colored,	3 50	37½*
Academical Reader, a first rate class book for schools,	5 50	62½*
Introduction to the above reader,	2 50	25 *
Saurin's Sermons,	36 00	3 75
Rollin's Ancient History, 2 vols.	48 00	4 50 *
Dr. Jennings' History of the Controversy in the Methodist Episcopal Church, on the subject of introducing representation into the government of said Church,	9 00	1 00 *
Baxter's call to the Unconverted,	4 50	50 *
Pollok's course of Time, plain,	3 50	37½*
Do. do. do. gilt,	4 50	50 *
Mason on Self Knowledge,	2 50	31½*
Mrs. Rowe's Devout Exercises,	2 50	31½*
Doddridge's Rise and Progress of Religion in the Soul,	4 00	50 *
Life of Mrs. Fletcher,	6 00	75 *
Evidences of Christianity, by Alexander Watson, Paley, Jenyns and Leslie,	12 00	1 25 *
Polyglot Bibles, plain,	15 00	1 50 *
Do. Testaments, gilt, extra,	9 50	1 00
Clarke's Scripture Promises,	2 50	31½*
Watts on the Mind,	4 50	62½*
Western Lyre, an excellent selection of Church Music, adapted to the most popular Psalm and Hymn Book tunes, with patent notes,	7 00	75
Dr. A. Clarke's advice to preachers and people,	\$10 per 100	18½
Fletcher's Address to Seekers for salvation, stitched in neat printed covers,	\$12 per 100	18½
Prideaux's Connexion of Sacred and Profane History,	48 00	5 00*
William's on the Lord's Supper,	3 00	37½*
Mosheim's Ecclesiastical History, now publishing in superior style, in 4to with 16 elegant engravings, bound,		\$7.50*
Ditto, in calf, gilt,		9.00
Do. morocco or calf, superbly gilt on back, sides and edges,	9.00*	12.00
Dr. Clarke's Commentary on the Old and New Testament, now publishing, bound and lettered,		15.00*
Harrod's Collection of Camp Meeting Hymns,		37½*

TERMS

OF THE THIRD VOLUME.

This paper is published weekly, price \$3 per annum payable at the close of the subscription year, in current bank money.

Or two dollars and fifty cents if paid before the first day of July.